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WEEKLY REVIEW.

—The old school of Hindoos are attacking the "Reformers" with very much the same weapons which they used against the Missionaries. According to the editor of the *Indu Prakash*, no man has a right to assume to be a reformer unless he has made himself thoroughly acquainted with the Hindu shastras, that is, unless he has spent a long life in one of the most profitless of all studies. The answer to this is that God has placed no such formidable difficulties in the way of the searcher for truth. A man is not condemned to make his way through all the falsehood ever propounded in order to reach truth. It is not necessary to spend a life with a man in order to form an estimate of his character; a single hour may suffice to show that he is not to be trusted. There is in every man's mind a certain standard of right and wrong, fallen more or less below what it was originally, but still for the most part a good deal above the ordinary opinions and practices of the man. Now let him honestly test by this standard his ways and his beliefs, and, where he finds them condemned, faithfully discard or correct them; immediately that standard will take a spring upward, and approach more nearly to what it should be. And still as he continues honestly to obey it, it will itself get light and be a more truthful and reliable guide. And herein we find the solution of a great deal that appears mysterious in the diversity of the teachings of conscience. The star that guided to Bethlehem was a star that began to shine a good way off from there.

—The Holee festival has been better kept this year than usual, that is, there has been more rioting and ribaldry than for some years past. The Native journals attribute this to the *laissez faire* of the Police which, like Gallio, cares for none of these things. It may partially be attributable to the fact that there is now more money among the lower orders than ever there was before. But it seems that the celebration of this filthy festival was by no means left to the lower classes. The native papers call attention to the fact that many Purabhoos were conspicuous in 'that ugly and shameless procession, the Warghoda.'

—We remember when the *Friend of India*, published on Thursday, reached Bombay on Saturday of the following week. As communications improved between the two presidencies, the date of delivery fell back to Thursday, Wednesday, Tuesday, until now, at last, it has reached Monday. The Calcutta Mail reaches us in four days, instead of nine. Here, at least, we have progress.

—Noticing the fact that the Cathedral congregation have not reimbursed the gentleman who ordered the organ for them and paid for it, the *Bombay Gazette* says:

"There is so much righteousness in the place that we are almost afraid to ask if atrocious, brazen-faced impudence and cant can go further than this! We hope the Pharisees who assemble next Sunday and lift their 'most sweet voices' in some anthem of praise to God to the accompaniment of an unpaid-for organ will reflect that the whole debt might be wiped off by the most modest reduction of their monthly champagne bill."

A good deal besides the organ might be hung upon this peg, we mean the champagne account. How many poor might be made to sing with joy in tones more agreeable to heaven than even those of the Cathedral organ, if champagne etc. were left unordered. We recommend the Secretary of the Victoria Museum to get up a total abstinence society on Malabar Hill for the benefit of that distressed Institution. We believe that cold water would work wonders in Bombay, not only enabling people to accomplish many admirable things, but perhaps enriching them with health and peace. We beg to extend the scope of our contemporary's suggestion, so that Sadducees as will as Pharisees may get the benefit of it.

—We take the following from the *Deccan Herald*:

"We regret to have to record a very melancholy occurrence, which appears to have immediately followed upon the untimely death of Mr. Dinkur Rao Bullal, a young Brahmin, aged only twenty years, at his residence in the city of Poona, on Monday last, the 6th instant. The deceased was an Assistant Teacher in the Poona High school, and left a young widow, who was so overcome by her bereavement, that she was bereft of her reason, and committed suicide, on the same day, by throwing herself into a well, from whence her body was not extricated until life was extinct."

The barbarous Brahminical laws regarding widows, are chiefly responsible for this suicide. These laws were designed to compel widows to perform Suttee with their husbands, by the cruel penalties which were attached to widowhood. The widow is taught that she has been guilty of some terrible crime in a former birth, otherwise this misfortune would not have befallen her; and if she is treated as a slave it is only what she richly merits. The shaving of her head becomes the badge of an intolerable stigma. Many it is well known flee when they have the opportunity and give themselves up to a life of sin, and many others, like the widow of Mr. Dinkur Rao, make away with their life.

—The present ruler of Muscat shot his own father dead in open durbar, and thus made his way to the throne. His brother, the Sultan of Zanzibar, refused to do what the English Government hastened to do, namely, recognize the parricide, and has hitherto withheld the tribute due to the Sultan of Muscat. A strong pressure being brought to bear upon him by the representative of her Majesty, the ruler of Zanzibar remembered that the English Government had often manifested a desire that he should withhold his sanction from the slave trude; so he offered to purchase the liberty of obeying his own conscience by surrendering his interest in the slave trade, if the Bombay Government would not compel him to perform so loathsome and ignominious an act as that of giving tribute to the murderer of his own father. But no, the Bombay Government, acting, it appears, in accordance with the decision of the Supreme Government, refused to agree to this. He has been coerced into compliance with this horrible requisition. The conduct of the Indian Government in this matter we regard as infamous. We find it impossible to view the matter with any other feelings than those of sorrow and detestation. What a fantastical thing is this policy of non-intervention! It would not allow the Indian authorities to interfere at Muscat when their ally was barbarously murdered and the throne seized by usurpation; but it allows them to interfere at Zanzibar and compel the Sultan to do what his feelings constrain him to regard as odious in the last degree.

Gordon Hall is a name that will be had in honorable remembrance in Bombay when many others now distinguished will have been forgotten. The work of Protestant Missions was commenced here by him and Mr. Newell, nearly 55 years ago. For a year or two they had a seveve fight with the Government, who were determined to exclude them from the country. But they won the battle. We are taken back to that early period by an announcement which a correspondent asks us to make: "Died at Northampton, Mass. Jan. 25th, Mrs. Margaret, relict of Rev. Gordon Hall, one of the two men who commenced the American Mission in Bombay. Her maiden name was Lewis. She was married to Mr. Hall, in Bombay, Dec. 19th, 1815."

We have received a letter pointing out that the Materia Medica of England formerly included such items as *stercus equi non castrati*, *stercus pavonæ*, *urina vaccæ* and *ur. hominis*, and arguing that the use of these substances by Hindus and Parsees must be in consequence of their supposed medicinal qualities. "What Rao Saheb Mahiputram did the other day, was done in England also, the same treatment being prescribed for different causes." If Providence had really bestowed healing properties on the substances referred to there is no reason why they should not be used medicinally just as many other villainous substances are. Happily, we have discovered that this is not the case. We are surprised that our correspondent should fancy that there is any analogy between the old use referred to and the present use. The superstition against which we protest is that men should believe or act as though they believed that by swallowing or applying such disgusting things, they could take away from their souls the stain and guilt of sin. It may be very good exercise to walk around a temple

a hundred times or even to assist in dragging an idol car; but exercise is not the object and cannot be pleaded in excuse. The superstitions against which we protest embody certain glaringly false and mischievous conceptions of God, of man, of duty, of sin, of righteousness.

The Rev. E. Porter of the London Society's Mission at Cuddapah, has just left for England. The Native Christians presented him with an address on occasion of his departure and with Rs. 300 to be expended in some souvenir. It is 25 years since he took charge of that Mission. The number of professing Christians has increased from 100 to 900, There was 1 outstation, there are now 16.

We have been favored with a copy of a Lecture by the Rev. Wm. Brown Keer, entitled Paris, Past and Present; also with copies of Reports of different Societies which we hope to notice hereafter.

The Rev. C. Harding, of the American Marathi Mission, is leaving for America with his four motherless children. He arrived here January 12th, 1857. Till 1862 he was in Bombay; he has since been stationed at Sholapoor, where his place has now been taken by the Rev. A. Hazen. We were present on Monday evening at an interesting meeting when some 50 or 60 Native Christians took leave of Mr. Harding with an affectionate address, presenting him with a handsome copy of the Bible. Mr. Harding hopes to return.

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SATURDAY, MARCH 21, 1868.

THE CLERGY AND THE PEOPLE. II.

We agree with the Rev. Mr. Badger that greater efforts should be made by clergymen to induce the people to frequent the churches, and then to instruct them in the Gospel, dispensing its elevating and saving truths in language suited to their capacity, and in a manner which shall attract, interest and benefit them. We agree with the Abbé Mullois that the minister should seek to win men by love, by the manifestation of a deep interest in them, and by denying himself of everything which would make it difficult for them to recognize his disinterestedness. But how can he instruct them in the Gospel unless he knows what that Gospel has to say about them? If he takes a different view of them from that which the word of God authorizes, and if he seeks to make them take the same view of themselves that he does, he is inevitably, it may be unconsciously, raising a barrier between them and the Gospel.

They only who have graduated in the school of Christ, are competent to make known Christ among men. We must ourselves have experience of the power of the Gospel, before we can interpret it to others. The reason why so many preachers are without that burning charity which would cause them to make light of all sacrifices in order to win souls, is that they have had so little experience of the work of the Gospel in their own hearts. They hold forth salvation with so little earnestness, because they have not realized the great salvation themselves; have never seen the depths of their own misery, the ruin of their natures, God's holy hatred of sin, the unspeakable blessedness of forgiveness, and have never consequently been inspired with an ardent devotion to the Deliverer, a hungering and thirsting after righteousness. 'He that abideth in me and I in him, the same bringeth forth much fruit;' but we cannot thus abide in him while we are unenlightened regarding ourselves, regarding the absolute ruin into which sin has cast us all.

How full of instruction is the sublime scene delineated in the sixth chapter of Isaiah. The prophet has a vision of God, upon his throne surrounded by seraphim (burning ones) who screen their faces from the glory of his countenance while they praise him whose glory fills the earth. He is seized immediately with a profound conviction of his own unworthiness, the uncleanness of his own lips, his utter incompetency to speak the praises of God. Then his lips are touched with a live coal from the altar. He is then ready to go and and proclaim the Gospel, even though assured that the generality will not profit by its gracious offers.

To do men good we must know their state, their need. The true minister will carefully study his people. By what standard? Ah, every thing depends upon this. The word of God is his standard. He will seek to know them by the light which the Gospel gives him. So far from undertaking to propitiate them by making them contented with themselves, he will diligently combat the self flattery of the heart and the flatteries of the world. There are many who imagine themselves to be ministers of the Gospel, who are any thing but that. The things which the Gospel has to say to the people before them, they do not allow it to utter by their lips. What they say may be very true, and it may all be from the Gospel, but it fails of its effect because the way is not opened up for it by other truth.

Whether or not it is according to the mind of the great Head of the Church that the work of the ministry in each congregation should be so exclusively centred in one man, at all events there is no question that a great responsibility rests upon this one man. It may be that he has assumed a burden greater than Christ would have assigned him, but having assumed it, the people are actually dependent upon him for all that is involved in the faithful discharge of his obligations. The temporal and eternal weal of many are to be influenced by him. How important then that he should be of those who 'tremble at the word of God'; have a profound reverence for it, a lively sensibility for its teachings, severe or gracious, and an intense desire to be its full and faithful interpreter.

It will be well for the minister before preaching, to ask himself, What am I now about to aim at? Have I a definite aim? Is it merely to fill up time with pious talk, to read a religious essay, to handle some subject at arm's length? Or is it my aim to bring some needed truth of Scripture so to bear upon the mind and heart that it shall accomplish a work, effect a change, result in something of real importance? Do I realize that I am a combatant, and that as the sworn servant of the truth, I must make war upon the falsities and evils that separate men from the standard of the Gospel? Do I come as a physician, prepared to wound that I may heal? As an ambassador of God to tell men frankly and fairly what God's thoughts are about their sins, what he demands of them, what he offers them?

Preaching is fighting. It is going into the presence of an enemy, a very formidable enemy. Not that violent declamation is the thing needed. Not that you are to go out of your way to stir up strife. Meekness and love become the servant of Christ. If you can disarm men by kindness, so much the better. But there is something in every man that instinctively rises to bar the entrance to every truth of the Gospel. Do not cheat yourself and fancy that all is well because all is smooth. Put on the whole armour of God, and fight the good fight of faith. Be strong in the Lord and in the power of his might.

HOMILIES FOR THE TIMES. XIX.

"*One thing I do.*" Phil. III. 13.

Paul considered himself a debtor to all men. He allowed this thought to engross him. Men naturally think very much of the obligations of others to themselves. Christians think they give good evidence of grace if they think about equally of their own obligations to others, and those of others to themselves. The feeling of what they owe to others keeps very close to the feeling of what others owe to them. They remember their duties and they do not forget their rights. If their rights are invaded, if men do not for them what they should, it takes hold upon their sensibilities, and the keen sense of personal obligation is profoundly shaken. They are glad if you do your duty towards them, so that they may not be obliged to think about their claims; but every failure affects them sensibly.

See now how different was the temper of Paul. He gave himself wholly to the consideration of his own indebtedness, believing that it could only be discharged by the entire consecration of his powers and his time. The only way in which he would teach men what they owed to him, should be by the constant payment of his own debt of love. His theory of the Christian life is that each individual is to be for Christ's sake the servant of all. It would have been easy for him to say, as others say, 'Why should I occupy myself wholly with the claims of others? Are not my own claims as legitimate as theirs? is not their obligation as urgent as mine? Why should I sacrifice myself to give them an example that they will not imitate? For all I know it may be thousands of years before the force of this example begins to be felt? Why should I Paul be singled out for such a peculiar mission?'

If such questionings arose, they met with a prompt and distinct response.

'I have been bought with a price. I owed ten thousand talents and had nothing to pay, yet was forgiven all; I have been making war upon the most sacred obligations all my life; been waging deadly war against the highest interests of humanity as they were incarnate in Christ; and yet have found forgiveness though the blood of my enemy, thus become my Saviour. I Paul have been purchased from the depths of sin and misery to which I was self-consigned, by the pardoning love of God; I, Paul, and all of power and of fitness and of availableness that can be put into me. I have been bought for what? that I may carry on Christ's life, and utter his mind and heart to my fellow-men. I am become a branch to this vine. It is very certain that Christ pleased not himself, but others; came not to

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be ministered unto, but to minister; was the servant of all; *chose* to be debtor to all. I am his disciple and have nothing to do but to learn of him. And what could all mankind do for me personally, even if they occupied themselves wholly with their obligations to me, gave me all I could claim and a hundred fold more, what would this be in comparison with the love of Christ which is revealed to me? It would be as the polluted atmosphere of this world, in comparison with that which encompasses the throne of God. Christ, as it were, has bought from me all my claims upon humanity; bad debts I well might reckon them; and undertakes to liquidate them all himself, in order that I may be free to occupy myself with this matter of my indebtedness to them. All that I am and all that I have belong therefore to mankind, and my daily study is to make my days fruitful to others, undisturbed, unchilled by the fact that they do not appreciate, do not requite.'

I ask you is not this a faithful account of the principles underlying Paul's renewed life? He valued very highly the affection of Christians; but he sought to awaken it by the exhibition of unselfish love; remembering that his own love for Christ had been awakened by the knowledge of Christ's love for him. We love him because he first loved us.

Paul understood perfectly that the laborer is worthy of his hire. But he would have Christians regard themselves as the laborers of Christ, and look to Christ for their hire; take what is given as from Christ, and if the church has not dealt fairly with them, seek to mend matters, not by complaints but by a more thorough exhibition of devotedness. They that preach the Gospel may live by the Gospel; nevertheless Paul saw fit to work with his own hands, and to teach ministers to support themselves and thus earn even the means of helping others not in a situation to do this.

This leads us to remark that it was by faith Paul was thus enabled to rise superior to all thought of his own claims, and occupy himself simply with the claims of others. It was faith that kept him ever conscious of his union to Christ, his acceptance with God, the love of God in Christ, the all-sufficiency of Christ; it was this faith that enabled him so entirely to leave self out of his caculations and spend and be spent for the good of all. Is this a reason why we should be careless about imitating him? Shall I say, 'when I have Paul's faith, it will be time enough for me to imitate Paul's self-denial.' Far be this from me. By faith we are justified, by faith we are saved. Faith is every thing to the Christian. If our faith is not of the kind that gives us victory over self, why should we fancy that it is of the kind that will absolve us before God? Faith wins Christ; wins him for us as a righteous advocate with the Father, and wins him for our heart and life. We have too long trifled with this matter. True faith in a crucified Christ, is faith that crucifies us with him unto the world, and the world unto us. Here is perhaps the most frightful of all our errors. We talk complacently of being justified by faith alone, and yet our faith is defeated every day at every point by ease offering itself in the place of sacrifice. Awake, thou that sleepest, and arise from the dead and Christ shall give thee life in such measure that it shall over-flow towards others, and your path through the world be a life-giving instead of a life-finding one.

THE CHRISTIAN HERO.

[We are indebted to a friend for the following very interesting narrative. *Ed. B. G.*]

A brief memoir of a chequered life has lately been published under the above title. I had the privilege, for a few months, of being associated with the subject of the sketch, in his labours among the fishing population of the north of Scotland; and the remembrance of his humble walk and burning zeal for the conversion of souls, are still fresh in my memory. A few extracts from this little book may interest some of your readers, and will, I am sure, encourage those who are "waiting" for souls, to renew their efforts and go on, sowing the good seed of the word, with more faith and more hope.

Robert Annan was born at Hilltown, Dundee, in October, 1834. He was the son of respectable parents, who sent him, when a child, to school. The boy was fonder of play than of books and gave early signs of becoming a reckless man. At the age of fourteen he was apprenticed to a Merchant as clerk, but after the expiry of his engagement, he left the desk and became a mason.

Before this he had begun to wander from the "good old way" and ere long his new path led to the prison. During his confinement he prayed to God for release and foolishly thought that God would send an angel to deliver him. No angel came, and at the end of three months the prisoner was free and his good resolutions gone. His father paid his passage to America,—fondly hoping that a change of scene would bring about a change of life. However in this he was disappointed, for Robert became more desperate and wild than ever. One evening, in despair, he laid himself down on a railway to sleep and was only saved by a miracle of God's providence. While wandering in Canada in search of employment he met a man who had pity upon him and took him to his house. The man gained a livelihood by rearing swine, and for a time Robert literally acted the part of the prodigal son. Shortly afterwards he joined the army, and his regiment was ere long ordered to England. Many Christian soldiers took a deep interest in him at this time, and sought to influence him for good. The restraints of the army and the instructions of these pious men seemed to tell upon him; he began to respect himself and hope revived in the breasts of his friends. Suddenly, however, his evil nature again gained the ascendancy and he deserted. Weary and tired he made his way to London, and there found himself homeless and friendless. Finding no work he enlisted in the Naval Reserve and soon found himself in another plight. He left his regiment because it had been ordered to Gibraltar, and now the ship in which he served was sent to that very place. Afraid of being discovered he gave himself up and suffered punishment for his offence. After his release he wrote to his friends telling them that he wished to turn over a new leaf, and shortly afterwards his parents got his discharge.

His heart was as yet untouched and he plunged again into excesses. The dawn, however, was at hand. The Good Shepherd was following the wanderer and ere long he was to bring him back. It was during the great revival in Scotland in 1861 that Robert Annan was "found of God" At a prayer meeting held in his native town he first felt his need of a Saviour. At the close of the meeting, an opportunity was given to any who wished to speak to the minister. Robert felt inclined to take his place amongst the "enquirers," but shame prevented him and he went away. "He returned, however, but just in time to see the door closed, and he reeled down the stairs exclaiming 'Great God, am I shut out from salvation for ever?'" He tried to get in by another door but failed and at midnight he sought the house of a devoted minister whom he knew. Here he was taken in and lovingly pointed to the "Lamb of God," but the sin-stricken man found no peace. He next sought the solitude of a neighbouring hill—there to pour out his heart to God, but although familiar with the place from his boyhood he failed to reach the longed-for solitude. The place of repentance, though sought after with tears, could not be found. What a struggle! Light and darkness in conflict! The Saviour and the deceiver contending for that soul! After three days of intense agony, light shone upon the words of Jesus "Him that cometh unto me I will in no wise cast out" John vi. 37. The invitation was accepted and the wandering prodigal found rest in the Redeemer.

Robert being safe himself now, began to think of others. On the day of his conversion he commenced work for the Lord by distributing tracts, and on the second night after, he told at a meeting "what the Lord had done for his soul." His whole heart was thrown into the work of "winning souls," and not a few received a blessing through his instrumentality. In 1862 he went to labour in the fishing villages between Montrose and Aberdeen and it was whilst thus employed that I first met him. After labouring a short time among these simple minded fisher people he returned to Dundee, and now it was that his labours were most signally owned of God. Often after a hard day's work he travelled several miles to tell the "good news" in some neighbouring village. His favourite work was preaching in the open air—in the wynds of his native town. Sometimes the preacher placed his chair not far distant from some "gin palace" and gathered around him a motley crowd. He was seldom allowed, however, to occupy this "favoured place" long. In the middle of his address a policeman—sent by the dram-seller—suddenly appears and commands him to stop. The preacher, with a tear in his eye, descends from his homely pulpit and goes away. The poor people are all touched; some are angry and others are weeping. "Ay, ay," says one "we ken wha has dune this (meaning the publican) it il no pit naething inta his pouch, I'se warran ye. Had it been a chiel singin' a sang he wad a latten him stān' till eleven o'clock at nicht. But the guid man maun gang awa." "Na, Na," says another "that's aye the wye." They wud prosekeete [persecute] Christ Himsel if He cam doon the closs."

"At midnight of 31st December 1866, just as the new year came in, an awful voice was heard in the centre of the town, warning the noisy revellers as they paraded the streets. Above the din of the crowded streets the solemn message pealed forth 'Prepare to meet thy God.' It was the voice of Robert Annan, standing in the snow. He seemed to many as one that mocked. Well, we shall see; what time conceals, eternity reveals."

The time was now drawing near when the Master's "Come up hither," should greet the servant's ear and be received with a joyful "Here am I." He had worked hard in the Master's service and rest was at hand. On the morning of his last day on earth he rose at four o'clock and spent a long season in secret prayer. He went to his work and returned to breakfast as usual. After family worship he hung two boards outside his house on which was pasted a placard entitled, "The Two Roads," exhibiting the several characteristics of the broad and the narrow way, with Scriptural references, and closing with the words "Where will you spend your eternity?"

"He then took a piece of chalk and wrote on the pavement 'Eternity' and on the gate 'Death' and went to his work at the docks. In two hours he was in eternity!"

About 12 o'clock a boy, eleven years old, fell into the water, and Robert, hearing the cry plunged in to save him. Having reached the spot where the boy was struggling for life, he laid hold on him, and bidding him "hang on by his neck," he made way for the shore. But the current proved too strong for even the strong swimmer, and two boats put off to his assistance. The child was saved but the man of God was drowned. He might have saved himself by letting the boy go. But no! The self-sacrificing and Christ-like man would save another if he perished himself. Waving his hand as if bidding farewell, he laid himself on his back and went down. It cannot be said—as is sometimes said of the followers of Christ—that Robert Annan was weak or mean. How few die as he died!

Shortly before this he was presented with the Dundee Humane Society's Silver Medal and the resolution of the Society printed on parchment in acknowledgement of his heroic efforts. His death was felt to be a public calamity, thousands wept for him, and in the east end of Dundee it seemed as if there had been one dead in every house. The man who, but a few days before his death was despised and hated by many, was now the object of universal lamentation.

On Saturday the 3rd of August 1867 he was carried to the grave. The funeral was an extraordinary one. The great bell of the old steeple rang out a solemn peal—an honour, it is said, accorded to a working man for the first time in the present century. This was done by order of the Provost and met with universal approval. A vast multitude, thoughtful and sad, assembled near the house where the dead lay; a short service was conducted and then prayer offered—the mi-

nister standing on the stone on which was still legible, as written by Robert on the morning of his death the word "Eternity."

Some six hundred men—among whom was the Chief Magistrate,—walked behind the hearse to the place of burial, and as the clods were falling on the coffin-lid, a thousand voices broke out, "singing with thrilling effect:"

"In mansions of glory and endless delight,
I'll ever adore Thee in the heaven of light;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Saviour 'tis now."

Y.

Notes from an Interleaved Bible.

Psalm xxii. 9. At a time when I was a mere unconscious infant, without knowledge of thee at all, thou didst wonderfully care for me. My life was then precious to thee and guarded and blessed in many ways. Now that thou hast brought me to such knowledge of thee, such trust in thee, and now that I am about to go out of the portal of this world, will thou fail me and forsake me? If it is profitable to meditate upon our latter end, it may be no less profitable to meditate on our beginning. To consider what God was to us when as yet we had scarcely the slightest acquaintance with our own faculties.—There may be a reference to the divine attestations concerning Jesus, given at his birth, before and after.

'None to help.' An angel came to him in the garden strengthening him. If such an angel had come when he was in the hands of his enemies, or when he was on the cross, they would have been confounded and conscience stricken. But the testimony was given to himself alone. The reason why, is found in all that is said about God's not sparing his Son, giving him up, &c.

What would have strengthened Jesus most and helped him wonderfully, would have been some evidence that his words had not lost their power over his disciples. If one or more of them had stood by him with unshaken faith, this would have been more than angelic help. But of all the thousands whom he had helped so wonderfully, not one came to his side. This was the cup which he would fain have had removed, but which he consented to drink.

12. "Many bulls." Can any one suppose that this prophecy contemplated a literal fulfilment? We have bulls, lions and dogs; then the assembly of the wicked piercing his hands and his feet and dividing his garment among them; then the sword; the lion and the dog again; and finally the unicorn. How mistaken the assertion that the New Testament always shows the *literal* fulfilment of Old Testament prophecies. These beasts symbolize the sanguniary and ferocious spirit of those who gathered against Christ. The weakness of the lamb does not move the lion to relent.

13. 'They gaped upon me with their mouth.' What evoked all this malevolence? Christ made war upon their righteousness and upon their sins. These are the two grand offences of Christ and the Gospel against mankind. Men wish to sin; they wish at the same time to imagine themselves righteous. Christ shows them to be dead in sins, and incapable of doing anything meritorious in the sight of God.—When you linger complacently on the praises of men, when you say to yourself, such a one paid me this compliment, such a one commended me so, may you hear Christ saying, They gaped upon ME with their mouths.

14. The agony in the garden must have exhausted the nervous energy of Jesus. I am poured out like water. His sweat was as it were great drops of blood.—All my bones are out of joint. Crucified persons were generally nailed to the cross recumbent, and it was then lifted up and let down into the hollow prepared for it in such a way as to wrench and dislocate the whole body of the sufferer. Inferential fulfilment of this kind is particularly striking.

15. These expressions have their commentary in Christ's words 'I thirst.' His inward fever thus betrayed itself. A burning fever in itself how distressing: yet it was the least of what Christ suffered.

16 They pierced my hands and my feet. Our modern critics are impatient of this translation. The word which our translators have rendered 'pierced' they would translate 'like a lion,' making havoc of the sense. But somehow or other the authors of the Septuagint, at least two centuries before Christ, when there was no conceivable reason for imposing such a meaning, translated it into 'they pierced,' literally 'they dug through.' And not they only but all the ancient interpreters. And such a rendering is grammatically defensible. It is the *kal* participle plural of the verb *kur* with the last letter omitted (*kaari* instead of *kaarim*) and in Psalm xiv. 9 there is just such an omission. But even if we could not grammatically account for it, the simple fact that the most ancient versions treat the word as our version does, would be to every unbiassed student ample reason for a recognition of this wonderful prophecy, embedded as it is in a collection of equally wonderful predictions.

Correspondence.

To the Editor of the "Bombay Guardian."

CHRISTIAN UNION.

Sir,—For a year or two past a small noisy party in the English church, have unceasingly treated such of the public as would lend attention to disquisitions on the Union of Christendom. The basis or rather ligature was to be Archbishop Whately's well-known rope of sand "Apostolical Succession," or such a view of episcopacy as implied it; together with the Papal views of sacramental grace, and such matters as result therefrom, including especially a repudiation of Protestantism and the work of the Reformation. Repulsed in their suit to the Romish church they tried the Greek with similar success. The "sects," as the several bodies of the non episcopal Reformed churches were termed, like 'heathen men and publicans,' were to be looked up afterwards, if not too far beyond the reach of hope. Meanwhile woe be to the prelates who should like him of London or the other of Ohio, offend against order by preaching in a Presbyterian building north of the Tweed and Cotswolds, or the clergyman who should dare to warn sinners to "flee from the wrath to come," while standing within the walls of an Irish Primitive Methodist Chapel, like the dean of Dromore, or who should presume to apply to the English church the time honoured name to which the Bishops of "*the Prostestant Episcopal Church in the United States of America*," delight to cling, and should "drag her into the mire of Protestantism." The result is what might have been anticipated. Union like love seems to have been too retiring to bear handling thus and has vanished; and our friends the Ritualists are left to sing their old refrain, "The Temple of the Lord are we," in splendid solitude. Rome has given them the cold shoulder, the Greek Church ditto, and "the sects," those globules of quicksilver which so readily unite because "of the same mind," stand aloof, and of course regard their "brotherly" excommunicators with suspicion. Meanwhile another party, the Northern House of Convocation, of a different spirit, "would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church of England," while the Bishops of Ripon and Carlisle have actually sunk so low—all honour to them—as to admit that it is "better to ask for union with the Wesleyans than with *the corrupt and fallen churches of Greece and Rome*;" and Ripon even declared that "there may be unity without uniformity just as, on the other hand, there may be the most rigid uniformity without unity." And Professor Medd, of University College, Oxford, actually affirms that, "No man, I venture to say, who has ever known intimately, as I have, our large northern manufacturing towns, can dare, before God from whom all good things do come, to deny or to disparage the work that has been done for Him by 'Dissenters,' and especially by the Wesleyans,—if they are to be called by a name which more often than not, they emphatically repudiate:" "but happily" he adds "he that is not against us is on our part." Such sentiments greatly resemble those I before cited from the Quarterly Review and Father F. W. Newman, respecting the blessed results of Protestantism and Dissent, and betoken that the churches are already one. May it be so, and "Ephraim no longer vex Judah nor Judah Ephraim." Yet, Sir, may we not conclude that the late Bishop D. Wilson's idea was a true one, that the Tractarian or Ritualistic movement, while admitting the good that is in it, has really set us backward in respect to unity. Take the following beautiful illustration which occurred more than 200 years ago, and with which I will close this disquisition on Unity.

"It is related that the celebrated Presbyterian *Rutherford*, and Archbishop *Usher*, had long desired to see each other, and to confer together. The prelate at length took measures to accomplish his desire. As a traveller he visited Rutherford's house on a Saturday evening, and begged permission to remain over the Sabbath. Rutherford's '*gude* wife' received the stranger with all Christian hospitality, and in the evening proceeding according to her custom to catechize her family and the people assembled under her roof, she approached the stranger and asked 'How many commandments are there?' He answered, '*Eleven*.' 'Ah poor man' she said 'you must stop with us until you know better.' When night came Usher was placed, as Providence would have it, in the room next to Rutherford's. He could not sleep. He had heard of Rutherford's rising at times from his bed and praying aloud, in fervent supplication for his people and the church. He listened in vain that night for the prayer of the man of God. At last he was moved himself, and his voice roused Rutherford from sleep, and at the conclusion of the prayer brought him into Usher's apartment. The Bishop made himself known, and they conferred together with holy converse till the blessed dawn of the Sabbath broke upon them. At the usual time they all went to church. A stranger was seen to ascend the pulpit. He gave out his text:—'A new commandment give I unto you that ye love one another.'

Mrs. Rutherford, could not restrain herself, but exclaimed, 'Why that's the wayfaring man that said there were eleven commandments.' 'Would to God" adds Kingsmill whose words I quote "that Christians in England and Scotland and everywhere else, knew more of this commandment." (*Missions* &c. p. 442.)

I remain Sir,
Your's very faithfully,
An English Churchman.

LOCAL COMMITTEE MEETINGS AND ORDINATION IN MADURA.

Sir,—The last week in the American Madura Mission was one of more than usual interest, by reason of the ordaining of a native pastor in the City of Madura, and the holding of meetings with the native helpers in three different places—Palni, Tiramangalam, Manamadura. These assemblies, with the mission helpers, are termed "Local Committee Meetings," and their object is to hear the helpers and to listen to reports of the work going on in the villages. The meetings usually last three days, and besides the parts spoken of, frequent devotional exercises are intermingled. A sermon is preached and the Lord's Supper administered. Beside the lessons, (which are mostly biblical, but include "Wayland's Moral Science" and "Hopkin's Christian Instructor," two essays, written by catechists, were read—one "on giving one tenth of one's income in charity," and the other on, "To what extent should our Churches and congregations assume the support of their Pastors and Catechists, and the building and repairing of their schoolhouses and churches, and what measures should be taken to lead them to fulfil their whole duty in these matters." The subject of giving one tenth to the Lord's cause has attracted much attention for the last few months in the Madura mission, and quite a number of the missionaries and native agents are pledged to this course. It was a very interesting thing—a most encouraging sight at Manamadura to see two carts driven into the mission compound laden with grain sent by a small village congregation, some fifteen miles distant, as their *tithes*, to prove the Lord of Hosts, and see if He will not open the windows of heaven and give a great blessing (See Mal. 3 : 10.)

The number of helpers present at Manamadura was nearly thirty, who recited in five different classes, according to their acquirements and standing. Twice in the year do the mission helpers thus meet, but the second time is in the city of Madura, in September, when all come before the whole body of missionaries, now numbering eleven, while in these "Local Committee Meetings," the missionaries are divided, as the name indicates. These meetings have great and obvious advantages, in giving and increasing a knowledge of the Bible, of the work in different parts of the field, and increasing friendship and brotherly love. They tend also to foster and encourage the use of the vernacular by the missionary, as he must

be prepared to ask and answer questions different from those in the ordinary course of street preaching or the itinerating work.

The ordination of a native pastor referred to at the outset, occurred on the Sabbath, March 1st, and was the eleventh in the history of the Mission, but the first in the city of Madura. The native brother has been for nearly twenty years connected with our seminary at Pasumalai, as one of the teachers, and his account of his religious experience was clear and definite,—more so than is usual with native converts. The church over which he is now pastor, has lately been organized at the "West Gate," while our mission premises and large church edifice are at the "East Gate," these names still continuing from the time when—a generation since—Madura was a walled city. The church is small and poor, but it promises more than any previous organization of the eleven, namely, to pay one fourth of their pastor's salary. By this, it will be seen that in the way of self-supporting churches, it is still "the day of small things" with us, but we are commanded not to despise such a day. May it please God speedily to raise up in India, an earnest, active, zealous native church, that shall do much for His Glory and the redemption of the millions of this great land.

Your's sincerely,
T. S. BURNELL

Mélúr, March 12, 1868.

SELLING INTOXICATING LIQUORS.

SIR.—Will you kindly insert the following on selling intoxicating drinks, which I find in a secular paper.

"Yet they sell rum.—They sell it to the beardless boy and he goes home and abuses his widowed mother; and falling from bad to worse, he is at last sober only to steal and steals only to be drunk. They sell it to the gray-headed old man and he moves reeling about the slippery streets of a winter's night; goes to sleep in a gutter and wakes in another world. They sell it to the husband and his wife becomes a hell, and his children starve. They sell it to the unprincipled wretch and he goes forth to murder and to burn They sell it to the miserable drunkard, despite his bloated cheek, blood-shot eye and faltering speech: and he goes away and falls into the grave. The dram sellers know all this, and yet they sell rum!"

Now, Mr. Editor, do you understand how a Christian man can be engaged in a traffic which, undeniably, produces the results above mentioned? And is it right for religious papers, above all others, to publish advertisments of liquors? I have been pained to see of late the whole of the last page of one such given up to the advertisment of that which the word of God says "at the last it biteth like a serpent and stingeth like an adder." It seems to me the people of God should have nothing to do with the use and sale of intoxicating drinks, *as a beverage*. They may lawfully and properly, for right uses, as for medicinal and chemical purposes.

Intemperance and drunkenness are great and increasing evils in this land, and where is the *safe ground*, but in that of many of modern times, and of

Your's truly,
A TOTAL ABSTAINER.

Mofussil, March 1868.

[As there are 'right uses' for wines and spirits a paper could hardly refuse to publish such advertisements. If the editor strongly testifies against the abuse, he will discharge his obligation in the matter, and very likely the advertisements will be transferred to another journal. *Ed. B. G.*]

Epitome of News.

SATURDAY, MARCH 14, 1868.

—The *Delhi Gazette*:—"The Rajah of Kupoorthulla, we hear, purposes visiting England shortly."

—Sir Wm. Muir has taken the oaths of office as Lieut. Governor N. W. Provinecs.

MONDAY,—MARCH 16.

—*Times of India*; telegram, Calcutta, 14th: "At the meeting of the Governor-General's Council to-day the Hon. W. Massey delivered his annual Budget.

The actual expenditure for 1866-67 was £44,530,157.

The estimated expenditure for the year ending March 31st 1868 is £49,819,000, and the surplus, excluding Public Works Extraordinary charges, £1,700, 700.

The revenue from the License Tax has amounted of £700,000 (£200,000 more than was anticipated).

The increased export duty on grain has increased the revenue from this source from £350,000 to £640,000.

Opium has yielded nearly a million sterling more than was estimated.

The expenditure for the ensuing year (1868-9) is estimated at £49,613,350, and the surplus, excluding Public Works Extraordinary charges, £2,065,540. [Another telegram says that the surplus for the ensuing year is estimated at £228,000, but this would of course be including Public Works extraordinary charges.]

The balance of £800,000 from the last Public Works Loan it was proposed should be added to the amount provided for expenditure on Public Works during the ensuing year.

Public Works were to be energetically prosecuted.

No fresh loan would be raised this year, but there was a prospect of heavy loans in the future.

The opium revenne for the ensuing year has been calculated at Rs. 1,250 per chest, an increase of Rs. 100 on the last Budget estimate.

The License Tax would be abolished, and a tax on professions and trades substituted, the incidence being 1 per cent on official incomes and 1½ per cent on others, the minimum income on which the tax would be levied being R 500 per annum. The tax is expected to yield £500,000.

The import duty on timber and woods would be relieved.

The Tobacco and Succession duties and increase of Salt duty were totally rejected.

The Cash balance on the 31st of March is estimated at £10,038,499.

—*Pioneer*: "We regret to hear of the death, on the 6th instant, at the Officers' Hospital, St. George's Gate, Fort William, of Major R. Stothert, of the Bengal Staff Corps. He was buried the next morning."

The above-mentioned officer was a brother of our esteemed Free Church Missionary.

—Same: "Three men had been poisoned with *dhatúra* and robbed at Durbhungah, of whom one died. The survivors told the police that, while travelling, their party had been joined by four men who had prepared the food which they felt sure had been poisoned. The *post mortem* examination of the deceased showed the presence of *dhatura*. For a long while the police could get no trace of the murderers In the course of his inquries, however, Elahee Bux, Police Inspector, heard that other cases of poisoning had occurred which had not been reported to the police It is true these had occured at some distance from Durbhungah, and some months or a year ago. Elahee Bux, however, guessed that these past cases might throw light on the present: at any rate their investigation would keep his hand in. His instinct had not deceived him. Two men separately arrested in distant villages, on suspicion respectively of the two former crimes, both implicated a certain Lalljee." The three were identified and, with others convicted. Four were hung. three sentenced to transportation for life, and Elahee Bux complimented by Government. It appears then that Thuggism is not extinct.

—We learn from the *Bombay Gazette* that the *Sir John Laurence*, from Annesley Bay to Suez, came into collision near the latter port, on the night of the 24th ult., with a Turkish Steamer having 500 passengers on board. The particulars are not yet known.

—*Mitrodaya*: "The most important event of the week is the publication of Miss Frere's work on 'Old Deccan Days' with an introduction by her father Sir Bartle Frere. This work is a collection of very interesting Deccan stories some of which may be recognized as old friends by those who have read Pilpay's Fables and Vishnu Sarman's Hitobadesha. But many of them are original, especially those which regard the Lingayets, a commercial and industrious class of people who are strongly distinguished from the rest of the Hindoos in their physical and mental natures. In the story of the Punchkin we may identify the magician with one of his fraternity in the Arabian nights. The feats of Punchkin are nearly the same as those of the Arabian magician. But these coincidences are more than accidental. They either point to the origin of these stories from a commmon parent or to the similarity of imaginations of different races and peoples. Some stories, though interesting are replete with the marvellous, and often present a want of design which is the chief point of excellence in the Arabian stories."

TUESDAY,—MARCH, 17.

—The *Pioneer* thus notices Lt. Col. Dyas, R. E. who died at Delhi on the 4th: "He practised the pre-eminent virtue of charity in its truest, broadest sense; and when he saw a fellow-man hastening, wilfully and blindly, 'down the broad road that leads to destruction,' he sought, by wise and kindly counsel, and grave, gentle words of admonition and reproof, to win him back to the steadfast path of duty which he trod himself; and, by his forgiving manner, often effected what punishment and threatening would have failed to achieve. His large-hearted sympathy with his less fortunately placed brethren, and his ready open-handedness to relieve the wants of the distressed, are well and widely known, and affectionately remembered."

—There is to be a census of the whole of British India in 1871.

—*Friend of India*: The spendthrift who is pretty certain of always having his debt paid, will take good care not to be long out of debt. The Maharajah of Mysore, having had his enormous liabilities twice wiped out, is a third time in a bad, or as he doubtless considers it, pleasant way. So he is once more added to the heavy burden which the Government of India have already to bear in the King of Oudh and Prince Azim Jah. The Government of India will not, we trust, be a third time weak enough, and unjust enough, to squander on a noble who receives £150,000 a year, the surplus which ought to go back in the shape of irrigation to the people who pay a million of revenue But if the responsible Government is forced by the Secretary of State to do this wrong once more, it should closely analyse the debt and ascertain how much of it has been caused by the English agents who have been so highly paid for procuring the restoration of the province.'

WEDNESDAY,—MARCH, 18.

—The population of Calcutta and its suburbs in 1866, was 629,924.

—*Times of India*: "H. M.'s Indian troop ship *Jumna* is to leave Bombay for Suez with the depots of the 4th and 33rd Regiments, about the 23rd inst."

"The depot of H. M.'s 26th Cameronians, consisting of Capt. Bears, Lieut- Doghaty, and Dr. Davis with 100 men, 95 women, and 150 children left Belgaum on the 15th instant *en route* to Poona, via Vingorla and Bombay."

—*Poona Observer*: "We are glad to hear that the whole of the distance between Sholapoor and Raichore, on the Madras extension, is in course of completion. The rails are now laid for about fifty miles beyond Sholapoor.'

—*New York Times*: "A Mr. Hulburt, of Jefferson County, New-York, has for the past eight years been successfully using a road which he built with rails of maple wood The cost of the road, exclusive of grading, is about $ 1,000 per mile. The rails are four by six inches large, wedged edgewise every three feet into heavy notched ties, and with properly constructed wheels of five inches width can sustain the wear of very heavy loads. The sand and dust are soon crushed into the surface of the rails, making a hard and unwearing surface, besides giving good traction hold. Six miles of such a road have been in use for eight years. A new one of twenty-two miles is now constructing to connect the Chinton Iron Mines with the Otwegatchie Railroad, sixteen miles being completed and a part in operation."

How will this idea answer for our tramways? Teak will be as good as maple. Shall it be promoted from the dignity of 'sleepers' to that of rails?

—The same: "Observers of Niagara Falls are of opinion that this world-renowned cataract will probably change its shape and character in a little time. They have taken notice that about half a mile above the horse-shoe cascade, the rapids show as if some disturbance had taken place

among the rocks in the bed of the stream; and it is conjectured that the river may have broken into the limestone ridge below, or in some way undermined the front walls of the cataract. If this surmise is a true one, some tearing away or crumbling of the rocks may take place, by which the existing Horse-shoe may be effaced and a foaming slope of rapids left instead of it."

—Rs. 40.000 have been collected in Kurrachee for a new Roman Catholic Church.

—The Prince Imperial of France was twelve years old last Monday.

THURSDAY,—March 19.

Bombay Gazette: "A serious accident occurred yesterday afternoon at about twoo'clock on Messrs. Fraser and Millar's premises at Carnac Bunder, caused by the bursting of one of the boilers. We believe that two or three men have been seriously injured, one boy of about fourteen years killed, and that an East Indian lad had his face severely scalded."

—*Times of India*; Ad-Abagi, Feb. 22: "News has been received from Magdala up to the 30th of January, and from the king's camp up to the 23rd idem. Matters at both those place are pretty much *in statu quo*. Nothing has transpired which can in any way help to a solution of the puzzling question at present occupying so many minds—viz. what Theodorus really means to do when he reaches Magdala? All the Europeans were well, up to date. The five Europeans and Mrs. Rosenthal, who had been sent from the king's camp in custody of a detchment of troops had safely reached Magdala. Wakshum Gobazye was in the province of Wadela, following the king afar off. He had sent a sarcastic message to Theodorus, by whom the unfortunate wretch who brought it was immediately put to death. Theodore's camp-fires are said to be visible from Wakshum's position; but the latter is evidently afraid to venture on anything more serious with his majesty than a little mild chaff; nobody expects that he will attack him. The peasants of Daoont have at last followed the example of those of Dalanta, and submitted to Theodore; nevertheless his progress towards Magdala is as slow as ever. So leisurely are his movements, that a fortnight longer has been given him than the time stated in last despatches. It is calculated that if he proceeds at the same rate he cannot reach the fortress with his large guns before the middle of March; but the road is still open for him with a small retinue to ride in in eight or ten hours. Provisions of every kind are said to be extremely scarce in his camp, and desertions from his army to be of frequent occurrence. On one occasion even a chief of note took occasion of the cover afforded by the banks of the river to desert him. The news of a British force having entered Abyssinia is in every one's mouth, and is the subject of conversation even in the king's camp; but Theodorus hears as though he heard it not, and has not, by word or deed, shown any sign of his being aware of the fact. Menelek the king of Shoa, still talks of aspiring to the throne of Ethiopia; but it is considered that he will attempt proving his title thereto by his pen rather than by the sword.

"On a rough calculation, there were at Senafe on the 17th instant, two months' provisions for the European force then in the highlands, and one month's for the native. At Addigerat on the same date, there were considerably over a month's provisions for Europeans, and the same for the native portion of the force, making altogether three months' supplies for over 2,000 Europeans and two months' for over 7,000 natives, exclusive of the month's provisions sent on with General Collings' force. The great object will now be to provision Antalo, where two months' rations for its garrison and the force proceeding beyond must be laid in, before any movement of consequence will be made from that station. At least a like quantity must be at Addigerat, and double as much at Senafe; so, under the most favourable circumstances, we may expect to stay a month there."

—*Pioneer*: "The famous Brahmo Missionary, Baboo Keshub Chunder Sen, has been stirring the native mind at Benares to its depths. He is, we believe, on his way to Bombay where Brahmoism counts many disciples. His two sermons at Benares excited great curiosity beforehand and some evident emotion during their delivery. Some Bengalee ladies were present, though they were not strong-minded enough to dispense with the protection of a screen."

—From the 1st of April the following Postal rates between India and the United States will come into operation: For ½ oz. letters, *via* Southampton, 9 as. 4 pie; via Marseilles 12 as; and as much for every additional half ounce. For each paper not exceeding 4 oz. 2 as. 8 p. via Southampton; 3 as. 4 p. via Marseilles By book post for 4 oz. 4 as. 8 p. via Southamton, 6 as. via Marseilles. As the *Bombay Guardian* does not weigh an ounce the tax is particularly burdensome. It will be better to use the Book-Post, sending monthly 4 copies under one cover.

—Here is what the *Prabhakur* of to-day thinks of Abyssinian matters: "How Sir Robert Napier, himself a man so well known for his truthfulness and loyalty, has been brought so low as to enter into friendly relations with traitors and scoundrels like Kassai and Theodorus' son-in-law Menelik, is a marvel that perfectly astounds us; and we have no hesitation in saying, it is about the very worst policy he could pursue, *if his only object is to release the European captives*, now in the power of the Emperor; and not to annex his territories. Long ere this Theodorus knows the full extent of Sir Robert's force, his power, and his authority; and we have no doubt that he has made up his mind what to do. We do not believe for a moment that he will murder the prisoners. He will simply send them a few hundred miles beyond Debra Tabor, and there keep them until he obtains satisfaction for the insults he has received from the British Government."

Our contemporary seems to think Theodorus 'more sinned against than sinning.'

—The *Prabhakar* used to be edited by a Brahmin. The editor has been sadly taken in by Europeans. He says: "A month or two ago having occasion to try some sherry, we bought from the godowns of a very respectable English firm in Bombay, a case purporting to contain 3 dozens.—But the reader may well imagine our indignation and astonishment when we say that on opening the case we found it contained only 27 full bottles and 5 empty bottles quite clean and sound and without any corks (which precludes the idea of any leakage) and 3 bottles *not est*. Thus we see that the circumstances of intelligence education and social position being equal there is no difference at all between the Indian and the European as regards their character for honesty."

FRIDAY,—March, 20.

—*Times of India*: "It appears from the Kurrachee papers that the telegraph cable between Guadur and Mussendom has been interrupted since 11 A. M. on the 10th. The prospects of communication being restored are unfortunately more remote than we at first supposed. The *Amberwitch*, without which the repairs to the cable cannot be effected, arrived in Bombay a few days since, and is now in dock, with her boilers and machinery, already removed. The repairs to the vessel will take fully two months, by which time it is doubtful if the season will not have too far advanced to allow of the cable being repaired before the monsoon. We find also that it would take as long to fit up another steamer for cable purposes as to complete the repairs to the *Amberwitch*."

—Same: "Some little time ago Syud Masjid, the Sultan of Zanzibar, made through Mr. Churchill the Consul there, a proposal to the Bombay Government to the effect that, if they would not insist upon his paying the tribute to Muscat (which he considers is forfeit whilst the parricide Imam is the only receiver) then he would enter into engagement to sacrifice a large portion of his interest in the slave trade of Eastern Africa. The diminution of revenue in consequence of this arrangement would have been much more than the amount of the tribute to Muscat which the Sultan proposed to withold. The Bombay Government refused this proposal. We now hear that Sultan Masjid has now consented to pay the tribute as aforetime, according to the award of Lord Canning as settled by treaty. On what conditions this consent has been obtained from the Sultan, or if he has yielded uncondionally, we are unaware."

—Mr Connon is to act as Second Magistrate during Mr Showell's absence.

—Deaths last week, 315. By small-pox, 38.

—There have been two more deaths from the explosion at Carnac Bunder.

Miscellany.

—The *Atheneum* notices the appearance of a French translation of Tabari, the Mahomedan historian who died about A. D. 923. It quotes a series of questions said to have been addressed by Jews to Mohammed, to ascertain if he was a true prophet. The questions and answers are of inconceivable absurdity. Here is a specimen:

"Let us take, first, Mohammed's reply to the fifth question, regarding the sun and moon:—"The sun and moon were created with equal light. The moon appears so small to the eyes of men only on account of its distance and the height at which it is. God commanded Gabriel to rub the moon's surface with his wing, that its brilliance might disappear; and no light remained in it, as He has said, 'We have effaced the sign of the night.' God created a car for the sun; He gave it 360 handles and appointed 360 angels, so that one should be attached to each handle and draw the car. The same for the moon. God created for those two luminaries places of rising and setting in the bosom of the earth, and on either side, on the East and the West, fountains which rise from a place full of black mud. Of these fountains 180 are to the rising and 180 to the setting. The water of the fountains and the black mud boil like a pot which is in fierce ebullition. Every day the sun rises from a fresh fountain in the East. From each fountain he issues twice in the space of a year. Each day he passes to another fountain, and when he sets he does the same in the West, until he has gone through all the fountains of the East and the West."

There is a great deal more of the reply; but the reader is probably inclined to exclaim, "Ohe! jam satis." Let us proceed, then, from this proof of the astronomical knowledge of the prophet of Islám and his followers to a specimen of their skill in geography, in the answer to the next question regarding the mountain Kâf, which some take to be Caucasus. "God created the mountain Kâf all round the earth. It is called the support of the earth, as it is said in the *Kúrán*, 'The mountains are supports. The world is in the middle of the mountain of Káf, like a finger in the middle of a ring. This mountain is of the colour of emerald and blue. No one can reach it; for he would have to pass four months in the dark. In that mountain there is neither sun nor moon nor stars, and it is so blue that the azure which thou seest in heaven comes from the sheen of the mountain of Kâf, which is reflected in the sky. Were it not so, the sky would not be blue. All the mountains which thou seest in the world depend on the mountain of Kaf. Know that if the mountain of Kaf did not exist, all the earth would tremble incessantly, and no creature could live on it."

Now for history in response to the tenth question. "The adventure of the people of the Cave took place in the time of a king named Decius, and in a city called Ephesus. All the inhabitants of Ephesus were infidels; however, seven of the favourites of the King Decius became believers in secret. They fled and hid themselves in a cave; God closed the cave, and they remained there dead during 300 and some years. God then restored them to life. It was in the reign of Decius they entered the cave, and they were restored to life in the time of Jesus, son of Mary. They followed the religion of Jesus. Their history is a long one."

The climax of absurdity is reached when we find the Jews responding to all this, "Amen! we have found the same in the Pentateuch!" But now comes the serious part of the matter. There is no doubt that to this day there is many a Muslim in Mashhad and other fanatical cities who would be ready to stone any one hardy enough to assert that the Petateuch did not contain what the Prophet said it did. The same thing holds good as regards the New Testament. The Mohammedans admit that Christians are people of the Book, but they, and only they, have corrupted their Book, in which, according to the tradition of Islam, the advent of Mohammed is distinctly foretold. It is a grave question, then, for Europeans, who would argue with Musulmans how this inveterate mendaciousness of Mohammedans with reference to the Scriptures is to be dealt with. The first step, we think, must be to study well the falsehoods themselves, as they are presented by Tabari.

But it may well be doubted whether any rea-

soning, however logical, would be able to make much impression on Mohammedans. It has often been matter of surprise that so few converts are made from Islam. Perhaps we should wonder rather how any impression at all can be made by rational statements on men so thoroughly accustomed to digest the most enormous absurdities as Persians and Arabs are shown to be by this book. The nine cubits, for example, assigned to the bed of Og, are utterly spurned by the doctors of Islan. Here is the account of the combat between Moses and the King of Bashan :—"Moses took his staff and set out. When he came up with Og, he found him in the state we have described (with a mountain about his neck), and of a lofty stature and wonderful strengh. Now it is said that the staff of Moses was ten cubits long. Moses himself was ten cubits high; he jumped twenty cubits off the ground and threw his staff, which just reached the heel of Og. Now the staff of Moses was heavy and prophets were strong." Even this is hardly so ridiculous as what is said of the seduction of the children of Israel by the women of a people who were 600 cubits high.

—In a Lecture on Michael Faraday, Philosopher and Christian, the Rev. Samuel Martin says :

"By birth and education he was a member of the sect or church known as Sandemanians or Glassites. Among the characteristic religious beliefs of this church is the doctrine that faith is a passive grace for which the believer is in no sense responsible, it being, without the consent of the human spirit, planted in the heart by the Holy Ghost. Among the distinctive practices of this sect is the keeping silence on religious subjects to those who are not Christians; the spending and giving away of their whole income, and the pursuit of some secular occupation by their pastors or elders. In this church Faraday was not only a member but an elder; ministering on the Sunday morning and on Wednesday evening by the reading and exposition of the Scriptures, and by conducting worship, to a congregation assembling for many years in Geswell Street, City, and more recently in Barnsbury. There appears to me to be something in Faraday's constitution which accounts for his attachment to this sect, and also much which kept him free from not only the baneful effects of false doctrine, but from what appears to an outsider to be useless strictness and rigidity and dangerous narrowness. Some men are below their creed. Faraday was above his peculiar religious belief. Some men are worse than their creed, but Faraday was superior. He was not a fatalist. He did not limit the love and goodness of God, and he spoke by his spirit and life on religious subjects, although his lips kept silence. Unbelief and irreligion in other men pained him. Faith and godliness gave him joy .... It is enough for us to know that he had a firm and devout faith in what we acknowledge to be pure Christianity; and that his faith was not dead because without works, but alive in benevolent service to man, and in a quiet walking with God. Some will remember his expressive reading of Holy Scripture, his expositions of the sacred writings, and his fervent prayers and praise; but multitudes who never even heard of the church to which he belonged, or of his religious ministrations, will cherish the recollection of his holy life."

—Mr. Ogilby, in a second letter, (*Athenaeum*, Dec. 14) gives the following as the result of his hypothesis : "The physical history of the earth is made up of a succession of long epochs of tranquillity and repose, separated by short intervals of sudden and violent convulsion, during which the superficial crust of the earth is modified, a new distribution of light and heat established, and the previously existing forms of organic life exterminated, to be replaced by a new creation."

We have long been substantially of this conclusion, whatever there may or may not be in the hypothesis by which it is now reached.

—*City Mission Magazine* ; journals of missionaries : A gin-shop in Leather-lane has taken as much as 12*l.* for gin alone before breakfast. And one poor wretched creature, who used to call so frequently for a "penarth," so attracted the notice of the barman, that he chalked down every time he served her in the course of one day, and it numbered thirty "penarth." . . . . A good workman, with constant employment, earning his two and three pounds as a coat-hand, has not a penny in his pocket, nor anything in his house worth looking at.

The case following this is that of a man in younger days a Sunday-school teacher, now the miserable head of a wretched family—all through drink. But our immediate object is a few extracts touching the influence of St. Alban's. Thus the Baldwin's Gardens Missionary says :—

"The Bible and the house of God are by many, I may say by a very large majority, entirely neglected, although they are surrounded by both. Even the parties at the new Ritualistic church have failed to induce this people to attend the church any longer than temporal relief is administered. By this means they for a time succeeded in drawing many, thus making them greater hypocrites than they were before. But this church is not so much attended by the poor as by the rich. More are drawn to to it from curiosity than from any other motive. Their practices have been published in the newspapers so extensively all over the world that thousands are thereby drawn to it. But I do not find that they are in general favour with the inhabitants." We pass to the journal of the Broke's-market district :—

"The clergy of St Alban's are going ahead, and adding and practising rites ordinarily associated with Rome, one after the other. The last introduced to please the senses is incense. Money, wine, and other gifts, are plentiful, and induce one or another to listen to their teaching who would not otherwise go near them, although it is after all surprising, with such bribes in such a district of poverty, how few are influenced to do so. Two females, who used to be very constant at my meeting, have left, being told that if they come any more they must not show their faces with them. They employ women to go about continually among the people and propound their peculiar doctrines, but they are not received to any extent, and I find the people still as willing kindly to receive my visits as ever. They seem always ready to listen, and thankful for the instruction given them.....

"Within the last few years much of the religious machinery of the district has changed, a great amount of visiting being now done by the 'sisters,' as they term themselves, whose object, however, is not to read or pray. This is only, say they, for 'Father So-and-So', but their work is to try and induce persons first to go to St. Alban's, and then to fall into the subsequent rites of 'confession and absolution.' For the obtaining of this object many arts are used. Wine, brandy, and beef-tea, clothes for the children, flannel petticoats for the women, and beef, with plum-pudding for the men and their families are given. But it is not the doctrines that draw any on my district, for so truly are people convinced that there is a very great spice of Romanism in all belonging to the church that they are very suspicious and cautious, so that they refuse to go, although often strongly solicited by the 'sisters' so to do. It is only the very needy, who set no value on vital godliness, who are at all brought to give their attendance.

"As I visit some few here and there who have gone from my services to those of St. Alban's, I observe a great degree of shyness on their parts. It is 'a command,' they tell me, not to mix or have anything common in religion with others than themselves."

—From the Introduction (by Sir Bartle Frere) to Miss Frere's Old Deccan Days : "Few even of those who have lived many years in India and made some inquiry regarding the external religion of its inhabitants are aware how little the popular belief of the lower classes has in common with the Hindooism of the Brahmins, and how much it differs in different provinces, and in different races and classes in the same province.

"In the immediate vicinty of Poona, where Brahminism seems so orthodox and powerful, a very little observation will satisfy the inquirer that the favourite objects of popular worship do not always belong to the regular Hindoo Pantheon. No orthodox Hindoo deity is so popular in the Poona Deccan, as the deified sage Vithoba and his earlier expounders, both sage and followers being purely local divinities. Wherever a few pastoral tribes are settled, the Byroba, the god of the herdsmen, or Kundoba, the deified hero of the shepherds, supersedes all other popular idols. Byroba the terrible, and other remnants of Fetish or of Snake-worship, everywhere divided the homage of the lower castes with the recognised Hindoo divinities, while outside almost every village the circle of large stones sacred to Vetal, the demongod of the outcoast helot races, which reminds the traveller of the Druid circles of the northern nations, has for ages held, and still holds, its ground against all Brahminical innovations.

"Some of these local or tribal divinities, when their worshippers are very numerous or powerful, have been adopted into the Hindoo Olympus as incarnations or manifestations of this or that orthodox divinity, and one or two have been provided with elaborate written legends connecting them with some known Puranic character or event; but, in general, the true history of the local deity, if it survives at all, is to be found only in popular tradition ; and it thus becomes a matter of some ethnological and historical importance to secure all such fleeting remnants of ancient superstition before they are forgotten as civilisation advances.

"Some information of this kind is to be gleaned even from the present series of legends, though the object of the collector being simply amusement, and not antiquarian research, any light which is thrown on the popular superstitions of the country is only incidental.

"Of the superhuman personages who appear in them the 'Rakshas' is the most prominent. This being has many features in common with the Demoniacal Ogre of other lands. The giant bulk and terrible teeth of his usual form are the universal attributes of his congener. His habit of feasting on dead bodies will remind the reader of the Arabian Ghoul, while the simplicity and stupidity which qualify the supernatural powers of the Rakshas, and usually enable the quick-witted mortal to gain the victory over him, will recal many humorous passages in which giants figure in our own Norse and Teutonic legends.

"The English reader must bear in mind, that in India beings of this or of a very similar nature are not mere traditions of the past, but that they form an important part of the existing practical belief of the lower orders. Grown men will sometimes refuse every inducement to pass at night near the supposed haunt of a Rakshas, and I have heard the cries of a belated traveller calling for help, attributed to a Rakshas luring his prey. Nor is darkness always an element in this superstition; I have known a bold and experienced tracker of game gravely assert that some figures which he had been for some time keenly scanning on the bare summit of a distant hill, were beings of this order, and he was very indignant at the laugh which his observation provoked from his less-experienced European disciple. 'If, your telescope could see as far as my old eyes,' the veteran said, 'or if you knew the movements of all the animals of this hunting-ground as well as I do, you would see that those must be demons and nothing else. No men nor animals at this time of day would collect on an open space and move about in that way. Besides, that large rock close by them is a noted place for demons; every child in the village know that.'

"I have heard another man of the same class, when asked why he looked so intently at a human footstep in the forest pathway, gravely observe that the footmark looked as if the foot which made it had been walking heel-foremost, and must therefore have been make by a Rakshas 'for they always walked so, when in human form.

"Another expressed particular dread of a human face, the eyes of which were placed at an exaggerated angle to each other, like those of a Chinese or Malay, 'because that position of the eyes was the only way in which you could recognise a Rakshas in human shape.'"

—Dr. Graham writing in the *Scattered Nation* concerning Damascus, says : In the year 1842 I founded the Jewish Mission there; after five years I returned to Europe, and in the year 1865, in company with an American friend, I visited the city and the Mission once more, and saw all the ruins which the late fearful massacre has made. The following brief summary of facts and opinions will show how God often brings good out of evil and makes the wrath of man to praise Him. (1) Damascus was one of the most fanatical Mohammedan cities in the East. This character it is now rapidly losing, for the French have made a capital carriage road from Damascus to the sea, so that you can start in the morning from Beyrout, and by omnibus reach Damascus in time for dinner in the evening. Pigs are allowed in the holy city, and ham is presented to you in the hotel. (2) The Christian quarter, which was burnt down, has been restored and rebuilt in a far better style than formerly, and built, too, at the cost of the Turkish Government. (3) The terrible punishment inflicted on the Moslems of that city has taught them a lesson which I hope they will not forget. Their Pashaw was executed, and some of the proudest Moslems were compelled to carry on

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their shoulders the bleeding bodies of the slain—a defilement as terrible as death. In this horrible massacre my namesake and successor in the Jewish Mission lost his life. He is the first martyr of modern Jewish Missions. (4) This terrible effusion of Christian blood in Damascus, on the Lebanon and elsewhere, has fairly roused the sympathy of all the European nations, so that another additional check is put upon the fanaticism of the Moslems Our Missions never were so prosperous, nor was the Bible ever so extensively circulated in the East as since the massacre. Education is proceeding at a rapid pace among all that are not Moslems; the Americans have not only schools, but a college, at Beyrout. Newspapers are published in the Arabic language; scientific Societies are forming; the pulpit is acquiring something of its former vigour, and a Christian national literature is being created in the East. This is a great step in the movements of Divine Providence. Dr. Van Dyke assured me that in the year 1864 the Mission press issued and sold nine millions of pages of religious books, whereas formerly our books and tracts, when offered gratis, were refused! And not Syria only, but the East in general, is studded with Missions whose aim is to civilize and evangelize. The law of death against the Moslem that changes his religion is repealed, and a Mission for the conversion of the Mohammedans is established in Constantinople itself. All these, and many similar changes, are signs of the times, and, when taken in connexion with the waning power of Islam, seem to indicate, in God's providence, that great events are ready to burst over the Eastern world.—*Record.*

YOUNG MEN'S AUXILIARIES.

PUBLIC MEETING AT EXETER HALL.

(Concluded from our last.)

The Rev. W. Morley Punshon came forward, amid enthusiastic cheering, to second the resolution. After remarking that he should like to know at what time the meeting was expected to close, he said it was very kind of his friend Mr. Dale, after he had run the risk of inflating his vanity by giving him the possession of something that was suggestive of Elijah, to take care to remove temptation out of his way by reminding him that he was but a sorry Jehu after all. For himself, he should take care to remember that those who are to "drive furiously" and safely must have a willing team, without vice, and, above all, with very good action. If he could congratulate himself that all those to whom he was speaking were willing, he supposed the Secretaries would forgive him if he should drive rather furiously. He was very glad to be present to rejoice in their joy. He would, however, give this public notice that from that time the London Missionary Society ceased to have any exclusive property in that idea. The influence of this movement would not terminate here. He himself intended, by God's blessing, to make use of the idea, and no prophet could foretell, or arithmetician calculate, the collateral benefits which were likely to flow from it. He rejoiced in this movement, because it was a movement in the right direction, and especially timely and seasonable just now. There never was in the world's history—at all events in our national history—a larger proportion of religious indifferentism, and a more strange confusion in the various schools of thought. Now was the time for those who love the Lord Jesus Christ to exhibit unfaltering confidence and earnest devotedness to the great missionary cause. The Almighty has been accustomed to put large ideas into the hearts of His people, and has wrought on them the most powerfully when the forthputting of his arm was most needed. The Divine presence has been developed when the bush was burning. It was so in the case of the Egyptians, when under the shadow of the temple of Baal-Zephon, He said, "Against all the gods of Egypt I will execute judgment." It was so when He made Paul's trials—and terrible trials they were—work for the spread of Christianity. It was so at the period of the first French revolution, when there was such a combination of genius and power on the side of infidelity, that perhaps had never been witnessed since. Just then it was that Christianity took a step backward. At that period, when Voltaire and Rousseau were reaping the harvest of their bad fame, Christianity woke up to the idea that aggression was part of its duty, that it must diffuse and extend itself. Under the shadow of that ominous cloud which broke over Europe at the time of the revolution, the Bible Societies and Missionary Societies sprang into being. It is a remarkable fact that Voltaire's house is now used for printing the Word of God; while Gibbon's and Hume's houses were until recently, he was not aware whether it was still the case, depositories of the British and Foreign Bible Society. The ordinary normal action of Jehovah is to bless, but at special times He seems to take the curse itself and turn it into a blessing. In such times as these we ought to gird ourselves to more manly utterances and more glorious deeds. He rejoiced in the formation of this auxiliary. Mr. Kennedy was the Xenophon of this "ten thousand," leading them, however, not in retreat, but he trusted, to victory. He prayed that Mr. Kennedy might live to be their historian as well as their general, and have to record that after fording not a few rivers, crossing many deserts, and climbing many apparently inaccessible mountains, they at last reached the summit which brought them within sight of the sea, causing the whole army to break out into songs of praise. It must be remembered that there was a large interval between the commencement and the conclusion of the journey. "Let not him that putteth on the armour boast as him that putteth it off."

He believed this movement was the Church's answer to the taunt which comes from so many infidel and semi-infidel quarters, that the missionary enterprise has failed. Failure commercially means inability to fulfil engagements, but it was impossible for those to fail who had only promised to do their best. They had merely to work after an ascertained plan. They had a command which they were absolutely bound to obey. Success was not the measure of duty, and if God had never honoured missionary efforts with the conversion of a single soul, the obligation would be still binding upon them. This movement was a good practical answer to the cavils of the censorious and the sarcasms of the silly, and would show that the friends of missions were girding themselves to go forward with more intense devotion than ever. Some persons say that these missionary gatherings have not so much excitement about them as formerly. He believed that was so. Excitement is an indication of immaturity. The Lord hath said, "He that believeth shall not make haste." For himself, when young he was very fond of quoting from Dr. Young—

"Oh, ye coldhearted, frozen formalists,
On such a theme' tis impious to be calm."

He almost doubted now whether the impiety was not on the other side, and whether it did not often happen that a good cause was damaged by hasty and somewhat extravagant advocacy. Not that he was disposed to detract from the character which had been ascribed to him of "driving furiously." He was far from being disposed to underrate earnestness: but the engine is not doing the most work when the most smoke is coming out of it. There is a sort of "white heat" which is the most powerful. The excitement of novelty, romance, opposition, and success has passed away because success becomes the normal state of things. The Church is now occupying the ground of missions to the heathen on the Christian principle, 'Lo, I came to do Thy will, O God,' and from no other motive. Again, it must be remembered that our missionary meetings are not so exciting, because the success of our missionary enterprise has taken away the subjects of excitement. What was the staple of missionary addresses in former times? The horrors of slavery, suttee in India, and the sacrifices of Juggernaut. What are these now? They are gone, swept away by the fiery chariot of the missionary enterprise. If that everlasting "New Zealander," who certainly deserves a free seat on London-bridge for the number of times he has been made use of to point a moral, is ever to sit on its broken arches, and sketch the ruins of St. Paul's, it was at any rate a consolation to know that it was the missionary and his friends who first taught the New Zealander to draw. If the promoters of this movement were to do this work well they must persevere in it. When John Hare first began his work, his father said, "Ah, Jack, you are too warm to continue like this." Many years after, relating this at a meeting, he said, "I have been tired of almost every thing; but thank God not tired of religion yet."—*London Missionary Society's Chronicle.*

PASSENGERS SAILED.

Per P. and O. Co.'s Str. *Columbian*, 14th:

To Marseilles.—Mr and Mrs. W. T. Church, Mr. George Smith, Capt. A. Olivant, Mr. and Mrs. R. H. Pinhey and 3 children, Miss Leahy, Mr. F. Phillips, Mr. S. L. Acland, Mr. P. M. Dalzell, Mr. Chutler, Mr. Picard, M. J. L. Lyall, Mr. A. E. Keen, Mr. and Miss Forbes, Mr. J. L. Syell, Mr. A. E. Keell, and Mr. P. McArthur.

To Southampton.—Mr. A. M. Moir, Mrs. Dale, Miss Vibart, Mrs Col. Scott and 2 children, Rev. Mr. Paton's 2 children, Mr. Millar, Mrs. Shand and 2 children, Mrs. Curling, Mr. Baker, Mrs. Dowe and 3 children, Mrs. Mary Turner, Mr. L. Moore, and Mr. J. Miller.

To Suez.—Col. W. Leckie, Mr. M.A.D. Robertson, Mr. Yule, Rev. and Mrs. Ross, R. Brown, and Lieut. J. B. Parsons.

To Aden.—Mr. Said Ungbar.

DOMESTIC OCCURRENCE.

DEATHS

LORD—At New York, January 24th, Rev. N. L. Lord, M. D. aged 46, recently of the Madura Mission, S. I.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons Hall, Mazagon. A large house with extensive ground', and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

HOUSES AT MAHABALESHWAR.

MR. PAUL MYALT, House Agent at Mahableshwar, has fifty houses to let at from Rs. 20 to Rs. 100 per month and upwards, for the cold season.

The Cold Season is considered to reckon from 15 of October to the end February, and the Hot Season from the 1st March to the 1st of June. The most pleasant, genial, and temperate is the Cold Season when Mahabaleshwar should be visited, and at which period it resembles an European spring, and is most delightful, as the air is clear, and bracing, and the few Visitors who do then come always get Houses very cheap, to hire, either by the month, or for the season. Apply to Mr. Myatt, as above.

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